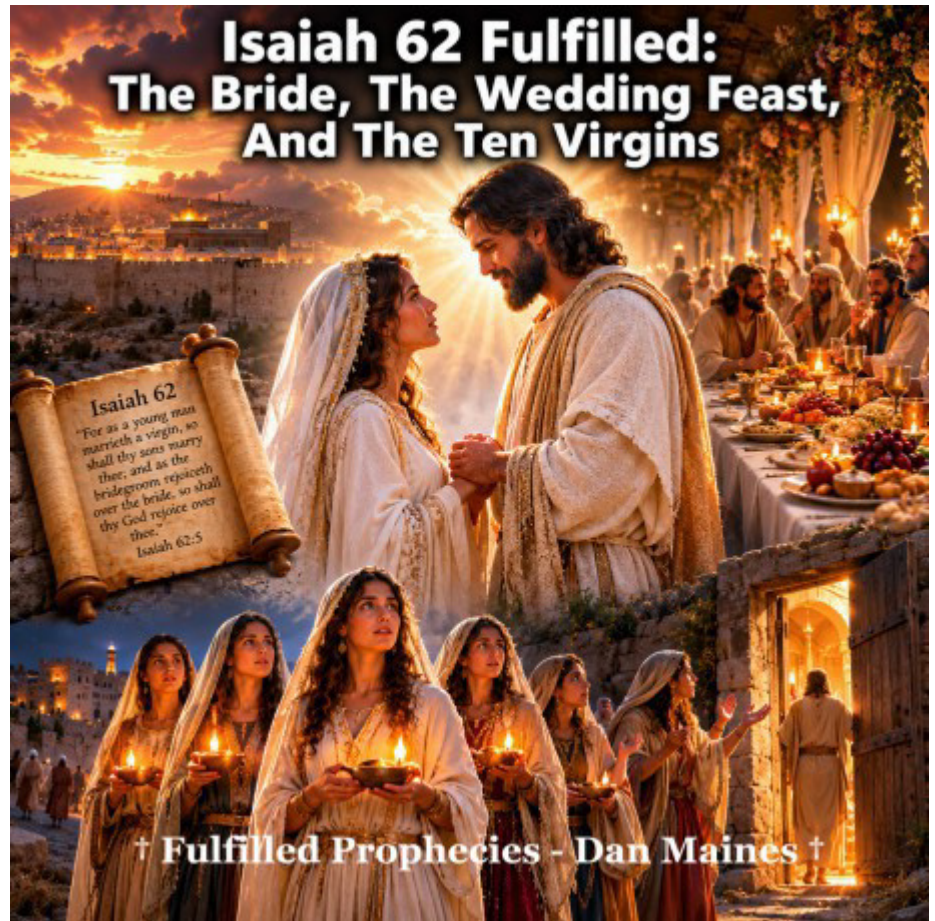


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Wedding - Isaiah 62 Fulfilled: The Bride, The Wedding Feast, And The Ten Virgins



By Dan Maines

Isaiah 62 Fulfilled: The Bride, The Wedding Feast, And The Ten Virgins

Introduction

† Isaiah 62 isn't a prophecy waiting for fulfillment in modern Israel or in some future generation. It describes God's redemptive purpose for Zion, her salvation, her new name, her marriage, and the arrival of her Savior.

† The key to understanding Isaiah 62 is that the New Testament takes this marriage imagery and applies it to Christ and His people. Jesus didn't leave Isaiah's wedding imagery

unexplained.

† In Matthew 22, Jesus described the kingdom as a wedding feast prepared by a king for his son. The original invited guests rejected the invitation, persecuted the messengers, and the king destroyed their city.

† In Matthew 25, Jesus again described the kingdom through wedding imagery. The bridegroom came, the prepared virgins entered the wedding feast, and the door was shut.

† These aren't unrelated illustrations. Isaiah announced the coming marriage, and Jesus announced the generation in which the covenantal wedding would reach its fulfillment.

† Isaiah 62 therefore belongs within the biblical story of the transition from Old Covenant Jerusalem to the New Covenant people of God, not a prophecy calendar thousands of years beyond Jesus' first-century audience. (Galatians 4:21-31; Hebrews 12:22-24)

Isaiah 62:1-2

For Zion's sake I will not keep silent, And for Jerusalem's sake I will not keep quiet, Until her righteousness goes forth like brightness, And her salvation like a torch that is burning. The nations will see your righteousness, And all kings your glory; And you will be called by a new name Which the mouth of the Lord will designate.

† Isaiah begins with salvation, righteousness, the nations, and a new name. These are redemptive themes that the New Testament places in Christ and the New Covenant, not in a future restoration of the Old Covenant system. (Acts 13:46-48; 2 Corinthians 5:17)

† Notice that the nations would see Zion's righteousness. The promise was never about isolating one ethnic nation from everyone else. God's salvation was going outward to the nations through Christ. (Luke 2:30-32; Romans 15:8-12)

† The new name points toward a transformed covenant identity. God's people would no longer be defined by the old distinctions of Jew and Gentile, but by belonging to Christ. (Galatians 3:26-29; Colossians 3:10-11)

† Isaiah's Zion must therefore be interpreted through the New Testament revelation of Zion, where believers had already come to Mount Zion and the heavenly Jerusalem. (Hebrews 12:22-24)

Isaiah 62:4-5

It will no longer be said to you, "Forsaken," Nor to your land will it any longer be said, "Desolate"; But you will be called, "My delight is in her," And your land, "Married"; For the Lord delights in you, And to Him your land will be married. For as a young man marries a virgin, So your sons will marry you; And as the groom rejoices over the bride, So your God will rejoice over you.

† Here Isaiah openly introduces the marriage. Zion would no longer be Forsaken or Desolate. She would be called God's delight, and the prophecy says that she would be married.

† This is covenant marriage language. Throughout Scripture, God's relationship with His people is described in marital terms, which is why Jesus repeatedly used bridegroom and wedding imagery when announcing the kingdom. (Matthew 9:15; John 3:29)

† Jesus identified Himself as the bridegroom. That identification is enormously important because Isaiah had promised the time when God's people would experience the joy of the bridegroom and the bride. (Matthew 9:15)

† Paul likewise described Christ and the church through the mystery of marriage. The destination of Isaiah's marriage prophecy isn't a rebuilt Old Covenant nation, it's the covenant relationship between Christ and His people. (Ephesians 5:25-32)

Isaiah 62:10-12

Go through, go through the gates, Clear a way for the people! Build up, build up the highway, Remove the stones, lift up a flag over the peoples. Behold, the Lord has proclaimed to the end of the earth: Say to the daughter of Zion, "Behold, your salvation is coming; Behold His reward is with Him, and His compensation before Him." And they will call them, "The holy people, The

redeemed of the Lord"; And you will be called, "Sought Out, A City Not Abandoned."

† This passage strengthens the connection between Isaiah 62 and the coming of Christ. Zion's salvation is pictured as arriving with His reward and recompense, language that Jesus later used concerning His own coming. (Matthew 16:27-28)

† Jesus said the Son of Man would come in the glory of His Father and reward each person according to his deeds, then immediately said some standing there wouldn't die before seeing the Son of Man coming in His kingdom. That places Isaiah's reward language within a first-century expectation. (Matthew 16:27-28)

† Isaiah also says this proclamation would go to the end of the earth. The New Testament repeatedly declares that the gospel had gone throughout the world in the apostolic generation. (Romans 10:18; Colossians 1:6, 23)

Matthew 22:1-7

Jesus spoke to them again in parables, saying, The kingdom of heaven is like a king who held a wedding feast for his son. And he sent his slaves to call those who had been invited to the wedding feast, and they were unwilling to come. Again he sent other slaves, saying, 'Tell those who have been invited, "Behold, I have prepared my dinner; my oxen and my fattened cattle are all butchered and everything is ready. Come to the wedding feast!"' But they paid no attention and went their separate ways, one to his own farm, another to his business, and the rest seized his slaves and treated them abusively, and then killed them. Now the king was angry, and he sent his armies and destroyed those murderers and set their city on fire.

† Jesus placed the marriage feast directly within the judgment of the generation that rejected Him. The king prepared the marriage of his son, but the original invited guests refused to come.

† They didn't simply reject the invitation. They abused and killed the king's servants. Jesus repeatedly charged Jerusalem with killing God's prophets and messengers. (Matthew 23:29-37)

† Then comes the unmistakable judgment language, the king sent his armies, destroyed the murderers, and burned their city. That fits Jesus' warning concerning Jerusalem and its coming destruction. (Matthew 23:36-38; Luke 21:20-22)

† The wedding feast and the judgment on the rebellious city belong to the same parable. Separating the wedding from the first-century judgment destroys the very framework Jesus gave us.

Matthew 22:8-10

Then he said to his slaves, 'The wedding feast is ready, but those who were invited were not worthy. So go to the main roads, and invite whomever you find there to the wedding feast.' Those slaves went out into the streets and gathered together all whom they found, both bad and good; and the wedding hall was filled with dinner guests.

† Jesus said the wedding was ready. He didn't describe a wedding that would remain postponed for thousands of years.

† When the original invited guests rejected the invitation, the invitation went outward. This matches the first-century movement of the gospel from Israel outward to the Gentiles. (Acts 13:46-48; Romans 1:16)

† This is exactly what Isaiah anticipated when he said that the nations would see Zion's righteousness and all kings her glory. (Isaiah 62:2)

† Isaiah's prophecy and Jesus' parable tell the same redemptive story, salvation goes to the nations, God's people receive their covenant identity, and the marriage becomes a reality.

Matthew 21:43

Therefore I say to you, the kingdom of God will be taken away from you and given to a people producing its fruit.

† This statement comes immediately before the wedding feast parable and establishes its covenantal setting. Jesus told the religious leaders that the kingdom would be taken from them and given to a people producing its fruit.

† Matthew 21 and Matthew 22 belong together. Jesus first announced the removal of the kingdom from the unfaithful covenant leadership, then pictured the same judgment through the wedding feast and the destruction of the rebellious city. (Matthew 21:45; Matthew 22:1-7)

† This makes it even more difficult to move Isaiah 62 into a future restoration of the very covenant order Jesus was judging. The promised people of God are defined around Christ and faithfulness to Him. (1 Peter 2:9-10)

Matthew 24:34

Truly I say to you, this generation will not pass away until all these things take place.

† This verse establishes the time frame before Jesus gives the parable of the ten virgins. The chapter division between Matthew 24 and Matthew 25 wasn't part of Jesus' discourse.

† Jesus didn't suddenly move the wedding thousands of years into the future when He began speaking about the ten virgins. The bridegroom parable continues His warning to remain watchful for what He had just placed within that generation. (Matthew 24:42-44; Matthew 25:1-13)

† This is one of the strongest safeguards against turning Matthew 25 into a twenty-first-century prophecy. Jesus supplied the audience and the time frame before giving the wedding parable. (Matthew 24:33-34)

Matthew 25:1-10

Then the kingdom of heaven will be comparable to ten virgins, who took their lamps and went out to meet the groom. Five of them were foolish, and five were prudent. For when the foolish took their lamps, they did not take extra oil with them; but the prudent ones took oil in flasks with their lamps. Now while the groom was delaying, they all became drowsy and began to sleep. But at midnight there finally was a shout: 'Behold, the groom! Come out to meet him.' Then all those virgins got up and trimmed their lamps. But the foolish virgins said to the prudent ones, 'Give us some of your oil, because our lamps are

going out.' However, the prudent ones answered, 'No, there most certainly would not be enough for us and you too; go instead to the merchants and buy some for yourselves.' But while they were on their way to buy the oil, the groom came, and those who were ready went in with him to the wedding feast; and the door was shut.

† Isaiah spoke of the marriage. Jesus spoke of the bridegroom coming and those who were ready entering the marriage feast. The imagery is too consistent to separate.

† The bridegroom delayed, but he didn't delay for thousands of years. Matthew 25 belongs to the same discourse in which Jesus had already said, This generation shall not pass away, till all these things be accomplished. (Matthew 24:34)

† The issue was readiness among those living in anticipation of the bridegroom's coming. Jesus repeatedly warned His first-century disciples to watch because they didn't know the precise day or hour. (Matthew 24:42-44)

† When the bridegroom came, those who were ready entered the marriage feast. This continues the same wedding theme Jesus had already established in Matthew 22.

† Isaiah's promised marriage, Matthew 22's prepared wedding, and Matthew 25's arriving bridegroom form one consistent covenantal picture.

2 Corinthians 11:2

For I am jealous for you with a godly jealousy; for I betrothed you to one husband, to present you as a pure virgin to Christ.

† Paul shows that the wedding wasn't an event disconnected from the first-century church. He told living first-century believers that they had already been betrothed to Christ.

† This fits perfectly between Isaiah's promised marriage and Revelation's announcement that the marriage of the Lamb had come. The apostolic church was living during the betrothal and preparation leading toward that covenantal consummation. (Ephesians 5:25-27; Revelation 19:7-9)

† It also strengthens the connection with the ten virgins. Paul used the imagery of presenting a pure virgin to Christ, while

Jesus described virgins waiting for the bridegroom. Both belong to the New Covenant wedding theme. (Matthew 25:1-10)

Revelation 19:7-9

Let's rejoice and be glad and give the glory to Him, because the marriage of the Lamb has come, and His bride has prepared herself. It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints. Then he said to me, "Write: 'Blessed are those who are invited to the wedding feast of the Lamb.'" And he said to me, "These are the true words of God."

† Revelation brings the same biblical imagery together, the bride, her preparation, the marriage, and the marriage supper of the Lamb.

† Compare the language carefully. Isaiah announced the marriage, Jesus announced the wedding feast and the coming bridegroom, and Revelation announced that the marriage of the Lamb had come.

† Revelation itself says that its events were shortly to come to pass and that the time was near. The marriage therefore can't reasonably be pushed thousands of years beyond John's original audience. (Revelation 1:1-3; Revelation 22:6, 10)

† The bride's preparation also matches Matthew 25. The wise virgins were ready, and Revelation says the Lamb's wife had made herself ready. The same wedding expectation runs through both passages.

Revelation 21:2-3

And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne, saying, Behold, the tabernacle of God is among the people, and He will dwell among them, and they shall be His people, and God Himself will be among them,

† The bride is identified with New Jerusalem. This is crucial because the New Testament had already told first-century believers that the Jerusalem above was their mother and that

they had come to the heavenly Jerusalem. (Galatians 4:26; Hebrews 12:22-24)

† Isaiah's Zion therefore reaches its fulfillment in the New Covenant reality centered in Christ, not in restoring the shadows of the Old Covenant.

† The story moves from old Jerusalem to New Jerusalem, from covenant desolation to covenant marriage, and from the old order to God's dwelling with His people.

† Isaiah 62 isn't waiting for modern Israel to fulfill it. Its marriage promise reaches its goal in Christ and His New Covenant bride.

Historical References

† Josephus records the catastrophic destruction of Jerusalem and the temple in AD 70, providing the historical setting that corresponds with Jesus' warning about the city that rejected God's messengers and faced destruction. Josephus, Wars of the Jews, Book 6.

† Josephus describes the temple burning and Jerusalem's devastation during the Roman siege, strikingly consistent with Jesus' wedding parable in which the king destroyed the murderers and burned their city. Josephus, Wars of the Jews, Book 6, Chapters 4-9.

† Eusebius records the early Christian understanding that believers escaped Jerusalem before its destruction after receiving a warning to leave the city. Eusebius, Ecclesiastical History, Book 3, Chapter 5.

† These historical witnesses don't create the interpretation. Scripture establishes the interpretation, while history confirms that the judgment Jesus announced against Jerusalem occurred in the first century.

How It Applies To Us Today

† We aren't waiting for Isaiah 62 to become true. We live on the fulfilled side of the covenant transition it anticipated.

† Our hope isn't a return to Old Covenant Jerusalem, an earthly temple, ethnic separation, or another covenant system. Our hope is Christ and the New Covenant reality established

through Him. (Hebrews 8:6-13)

† We don't need to turn Isaiah's wedding prophecy into a prediction about twenty-first-century Israel. Jesus already showed us how to understand the wedding, the bridegroom, the invited guests, the judgment of the rebellious city, and the entrance into the marriage feast.

† Isaiah announced the marriage. Jesus announced that the wedding was ready. Matthew 25 announced the bridegroom's coming. Revelation announced that the marriage of the Lamb had come.

† The Bible gives us one unfolding wedding story, and its center is Jesus Christ and His New Covenant people.

Q & A Appendix

Q: Is Isaiah 62 still waiting for fulfillment in modern Israel?

A: No. The New Testament takes Zion, Jerusalem, salvation, the nations, and marriage imagery and brings them to fulfillment in Christ and the New Covenant people of God. Believers had already come to Mount Zion and the heavenly Jerusalem. (Hebrews 12:22-24; Galatians 4:26)

Q: How does Isaiah 62 connect with Matthew 22?

A: Isaiah promised Zion's marriage, and Jesus described the kingdom as a marriage feast prepared for the king's son. Those originally invited rejected the invitation, persecuted the messengers, and had their city destroyed. That places the wedding imagery directly within the first-century judgment upon Jerusalem. (Matthew 22:1-10; Matthew 23:34-38)

Q: How does Isaiah 62 connect with the ten virgins?

A: Isaiah described God rejoicing over His people as a bridegroom rejoices over his bride. Jesus then described the bridegroom coming, the prepared virgins entering the marriage feast, and the door being shut. Matthew 25 belongs to the same discourse in which Jesus said all these things would occur within that generation. (Matthew 24:34; Matthew 25:1-13)

Q: Who is the bride in the completed New Covenant picture?

A: Revelation identifies the holy city, New Jerusalem, as a bride prepared for her husband. Paul identified the Jerusalem above with God's covenant people, and Hebrews says believers had already come to the heavenly Jerusalem. (Revelation 21:2; Galatians 4:26; Hebrews 12:22-24)

Q: Why can't the wedding simply be moved thousands of years into our future?

A: Because Jesus placed the wedding alongside the destruction of the city that rejected God's messengers, said the wedding was ready, and placed His coming within the time framework of that generation. Revelation likewise said its events were near and shortly to take place. (Matthew 22:7-8; Matthew 24:34; Revelation 1:1-3; Revelation 22:6, 10)

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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Source Index

† Isaiah 62:1-2; Isaiah 62:4-5; Matthew 22:1-7; Matthew 22:8-10; Matthew 25:1-10; Revelation 19:7-9; Revelation 21:2-3

† Josephus, Wars of the Jews, Book 6, Chapters 4-9; Eusebius, Ecclesiastical History, Book 3, Chapter 5

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